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N^o 4.
The only fure *Way* to SUCCESS in WAR.

Shewn in a

S E R M O N

Preached in the

P A R I S H C H U R C H

O F

St. MARY, *Lambeth*,

Upon *January* 9, 1739-40.

Being the Day appointed for a *General* FAST,
in order to obtain of *Almighty* GOD Pardon
for our Sins; and to implore his Blessing,
and Assistance on our Arms in the *War*
against SPAIN.

By JOHN DENNE, D.D.
RECTOR of the *said* Parish, and VICAR of
St. Leonard, Shoreditch.

L O N D O N: *Ⓢ*

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A.M.

FOR ASTORIA

AND VICE VERSA

ON SUNDAY

AT 10 O'CLOCK

A.M.

FOR NEW YORK



TO THE
INHABITANTS

Of the PARISHES of

St. MARY, *Lambeth*, and St. LEONARD, *Sboreditch*.

I Print this *Sermon* not so much at the *Request* of some of you, who heard it from the *Pulpit*; as for the *Sake* of those among you, who, tho' they heard it not, have yet an equal Right to the best religious *Instructions* I can give them under so *affecting* a Dispensation of Providence, as that of our going to *War*, after so long and full an Enjoyment of the Blessings of *Peace*. --- It is indeed observable, that no *War* was ever enter'd into with greater *Zeal* and *Unanimity* by Persons of all Ranks, Parties, and Denominations, whether of the *landed*, or *trading* Interest; for which Reason I make no doubt, but that all have consider'd it, (in a *political* View at least) to be not only a *just*, but a *sure* Method of constraining our Enemies to *repair* the Injuries they have done us; nay, to *grant* us every thing we can in *Justice* or *Reason* expect from them, for the future Security of our *Navigation*, and the Enlargement of our *Commerce*, upon which the Welfare and Glory of this *Island* depend.

We know then how much depends upon the *Issue* of this *War*: and yet few, or none of us, seem to be under any Apprehensions about it. - - - Many talk of nothing but our own *Strength*, and the Enemies *Weakness*; and thence conclude, that the *Chances*, as they are call'd, of *War* are all on *our Side*. I believe they are so; and that all will be done that can be done by *Men* towards its Success. But I would fain hope, that we have not left out of our Account the *Providence* of God, who (as he *ruleth* over *all*, and *disposeth* well and wisely of all *Events*) can be the only *Giver* of all *Victory*: and therefore, *without* him, *Chance* is *nothing*, and the *Help* of *Man* is *vain*.

What then, may I ask, have we done to *engage* God to be on *our Side*? A Question that I shall leave to every one to answer from his own Conscience, and the Reflections he must have made upon the *Religious* and *Moral* State of this *Kingdom*; only observing, that we can never *engage* him otherwise, than by our *Righteousness*, which, even in the Course of *Nature*, as well as *Providence*, is the sole Means to *exalt* a *Nation*. - - - And if we are not thus *prepar'd* to *meet* our God; if we cannot *stand* before him because of our *great Trespasses* and *Sins*; why then let us *fall down* upon our *Knees* before his *Mercy-seat*, and intreat him to *punish* us less than our *Iniquities* deserve, till we have *learnt Righteousness* from this his *Judgment*,
since

since his past *Favours* have not *taught* it us. For altho' *War* may, in our present Circumstances, be a less *Evil*, than such a *Peace*, as our *Enemies* would allow us *without* it; yet it is in truth a *great Evil*, considering how much *private* Persons may lose by *Interruptions* and *Captures* in their *Trade*; and how much *Blood* and *Treasure* it must *cost* the Publick to purchase the *Success* we want: and if we are *unsuccessful*, (as we must be without *divine* Aid and Blessing) it may be one of the forest *Judgments*, wherewith God can *visit* or be *avenged* on such a *Nation* as this. The KING therefore, out of a *religious* and *tender* Concern for his *People*, has call'd upon them to *join* with him, after the most *devout* and *solemn* manner, in humble *Prayers* and *Supplications* to *Almighty* God for obtaining the *Pardon* of our Sins, for *averting* those heavy *Judgments* they deserve, and for *imploing* his *Blessing* and *Assistance* on our Arms. --- And tho', I hope, from your *numerous* and *devout* Appearance in the *House* of *God* on this Occasion, that few, none of you have neglected the sincere Performance of so religious and necessary a *Duty*; yet as this *Duty* ends not with the *Solemnity* of a *general Fast*, I publish this to *excite* all, who are under my Care, to have it still in their Thoughts; and under so *concerning* a Dispensation of *Providence* to go on in *adding* every one his *private* Devotions to the *publick* Offices; in calling

to mind his own past Offences; in *begging* of God, with all Humility, his Pardon and Forgiveness; in *amending* the *Evil* of his *doings*, and in *keeping*, even according to the *Jewish* Law, his Feet *from every wicked thing*, whilst our *Hosts* are going *forth* against our *Enemies*; for this is the only *certain* way to *reform* the *whole*: and to make up that *national* *Repentance* and *Righteousness* which will most effectually *deprecate* the Wrath of the *Most High*, and prevail with him to *give* (what He *alone* can) such *Terror* and *Success* to the *Arms* of our most gracious *Sovereign*, as will add *Dignity* and *Lustre* to his *Crown*, and end in the *Peace*, *Safety*, and *Prosperity* of our *Country*.— This is so indispensable a *Duty* to our God, and such a *Service* as we all may, and ought to *render* to our *KING* and *Country*; that, I trust, none will fail in it, who are good *Christians*, or good *Englishmen*.

I am, whereinssoever I can promote your *eternal* or *temporal* Welfare,

Your very Affectionate Minister,

Faithful Friend, and Humble Servant,

JOHN DENNE.

PSALM lx. 10, 11, 12. Verses.

Ver. 10. *Hast not Thou cast us out, O GOD: Wilt not Thou, O GOD, go out with our Hosts?*

Ver. 11. *O be Thou our Help in Trouble: For vain is the Help of Man.*

Ver. 12. *Through GOD will we do great Acts: For it is He that shall tread down our Enemies.*

THE *Psalms* out of which I have chosen this *Text*, is in the Title of it stiled *Michtam*, or the *Jewel* of DAVID; as being one of the most *precious* among an invaluable Collection of inspired *Hymns*, which he made by way of *Prayer*, or *Thanksgiving* to the one true GOD, the *Creator* and *Governor* of the Universe. It was, as far as we can learn, composed soon after his coming to the Throne of *Israel*, and just before his engaging in a War, not only to *recover* the Honour of his *Crown*, and the Rights of his *People*, which had suffer'd greatly through their own Sins and Divisions, as well as by the ill Conduct of his Predecessor *Saul*; but likewise to *extend* his Conquests every Way around him, even as far as the GOD of *Israel* had ever *promised* to enlarge a *Kingdom*, which he had chosen for his *own* out of all the Nations of the Earth. Whether DAVID did at so critical a Juncture depend on this *Promise* alone, or upon his own miraculous Election to be *King*; or, which is most probable, upon an express Command from GOD himself by the *Urim* and *Thummim* of his Priests, is a Point not absolutely determin'd in his *Writings*, or his *History*. However, so much is certain from *both*, that his *Faith* and *Hopes* of *Success* were so lively and well-assured; that this *Psalms*, tho' in Truth no other than a *Prayer* offer'd up to GOD for his Help and Blessing before he took the Field, might well be sung afterwards as an *Hymn* of *Thanksgiving*, upon his Return with Victory, and in Triumph. Such

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Such was the Design and Occasion of my Text: And to shew how fitly it will suit the very *solemn* Purpose of our *meeting*, which is “to implore GOD’s Blessing and Assistance on “the Arms of our most gracious SOVEREIGN, in order to restore, and perpetuate Peace, Safety, and Prosperity to himself, and to his Kingdoms;” It shall be my Business,

I. *First*, To raise some general and just *Reflections* from the History and Doctrine of it: And then,

II. *Secondly*, To bring them home to *ourselves* in our private and publick Circumstances by a proper and useful *Application*.

I. Now the *first* and most obvious *Reflection* is this, that *Almighty* GOD is the only *Giver* of all *Victory*: And consequently, that without *his* Blessing and Assistance *vain* is the Help of *Man* from the most powerful Alliances, or the most formidable Armaments. But as the Truth of this Reflection must depend entirely upon GOD’s *Providence*, it will be requisite for me to give you in few Words, *first*, the *Meaning*, and then the *Proofs* of it. Now by *Providence* I mean that *one*, or those *many* Acts of GOD by which he superintends, directs, and conducts all Things, all Powers, and Motions in the Universe, in such a Manner, as will best display the Glory of his own Attributes, as will secure that Dependance and Duty all his Creatures ought to pay *Him*, *in whom* they live, and move, and have their *Being*: And at the same Time serve the various Exigences of them all, but more especially of such *moral* Agents, as *Men* are in this *World*. Now to *prove* that he does this in *some* Way or *other*; and that he neither has, nor can put Things so far out of his *own* Power as not always to *govern well* and *wisely* every Person, Transaction, and Event in his *own* Creation, I need say no more; than that without doing this, the fortuitous Jumbings of Matter, and the wilful Abuses of Reason, being under no Direction or Controul, must by Degrees introduce such a Scene of Disorder and Confusion, as would end in a worse *Chaos*, than that out of which this *Earth* was form’d,

form'd, being overspread with *moral*, as well as *natural* Evil. But as it must be very *far* from the Character of an All-perfect Being to do *after this Manner*; so GOD cannot but govern the World with like *Goodness* and *Wisdom*, as he created it. In this indeed not only his *Perfection*, but his *Happiness* seems to consist. And if so, we are sure to a Demonstration, that he does in Fact so *order*, *dispose*, or ^b *work all Things after the Counsel of his own Will*, by such Schemes, Laws or Interposals, as will upon the whole best agree with *perfect Reason*, and complete a *Plan* worthy of infinite *Wisdom* to contrive, and *Power* to execute; which at the same Time, that it tends to the *Praise of his Glory* and Dominion, may make a gracious and constant Provision of *Good* for *every one*, not only of his *animal*, but much more so of his *rational* Creatures, suitable to their respective Natures, and Circumstances either of Being, or Conduct. I say for *every Creature*, for as they all bear this Relation to him, nothing can be below his Notice, or his Care. Nay, to speak not only *religiously*, but *philosophically*; as the *Whole* is to its *Parts*, so I take the *universal Providence* I am proving to be made up of an infinite Number of *particular Providences*, which by consulting the Welfare and Happiness of each *Individual* in every possible Case, do likewise promote the *common* and *general* Good of GOD's *whole* Creation. In Consequence whereof it is certain, that as ^c *all Things that are in Heaven*, and *that are in Earth*, were created *by him*, and *for him*, and *can consist by him alone*: So *all the Powers* they derive *from him*, and all the *Laws* they can act *by*, must go on in perpetual Subserviency to his *wise Will*, and *good Pleasure*, in order to execute the Plan of his *providential Government*, not only in the *final*, but the present *Result* of Things: And, if need be, to bring *Good* out of *Evil*. In one word, they must be ALL within his Power and Governance; all *second Causes*, which we call *natural Agents*, can be but mere *Instruments* in the Hands of him who *ruleth over all*: And disposeth of them, and even of the Freedom of intelligent Beings whose Actions he foresees, so as to ^d *work together*

^a Ephes. i. 11, 12.

^b Col. i. 16, 17.

^c Rom. viii. 28.

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with

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with him for the *Good* of the *whole*. And therefore what *minute Philosophers*, or *Fatalists*, or *Atheists* call nothing but the *Course*, the *Order*, or the *Laws* of *Nature*, is in Truth the *Will*, the *Ordinance*, or the *Providence* of *GOD*; whose *is the Kingdom*, and the *Power*, and the *Glory* for ever, and ever.

Such a *Providence* (whatever the *Mode* of *GOD*'s exerting it be) is perfectly agreeable to *Reason*. It has indeed obtain'd so *universal* a *Consent*, as to have been regarded in the *Faith* and *Practice* of all Nations in all Ages of the World. The *Jewish* Oeconomy was in every Respect a full, and oftentimes a miraculous Proof of it. The *Prophets* under the *Law* always appeal to it, not only when they speak to their *own People*, but to *Heathens* and *Idolaters*; who (because they ^f knew not *GOD*) never failed to address their Worship unto them, (which by *Nature* were no *GODs*) as having what *HE*, and *HE alone* at all Times hath both the *Will* and *Power* of directing or over-ruling all *Events*, whether depending on *necessary* or *free* Agents, so as to carry with them *Happiness*, or *Misery*, in such Proportions as *divine Wisdom* ought to bestow *either*; or as the various Circumstances and Behaviour of each *individual Creature* will justify the *Creator* and *Judge* of the World in doing *well* or *ill* by them. This is indeed the true Source and Foundation of all *Religion*; of all *Prayers* and *Thanksgivings*, whether *publick* or *private*, which are all offer'd up to *GOD* upon a full Persuasion of his *Interposul* among all the Changes and Chances of this mortal Life, to order Good, or avert Evil. Nay, the Facts of such a *divine Interposition* in *human Affairs* are so various, frequent, and sometimes so circumstantiated, that whosoever will ^g ponder them, as a *wise Man* ought, will find both in his *own* Life, and the History of *others*, most plain and undeniable Instances, not only of the *Providence*, but likewise of the *loving Kindness*, or *Displeasure* of the *LORD*.

However, without trusting to the *dimmer* Lights of *human Reason* or *Experience* in ^h *secret Things*, which belong to *GOD alone*, whose *Ways* are *past finding out*; we may herein be guided by the *bright shining* of the *holy Scriptures*, which are

* Mat. vi. 13. Gal. iv. 8. Psal. cvii. 43. Deut. xxix. 29. Rom. xi. 33. either

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either infallible *Oracles* of his *Will*, or *Records* of his *Providence*. And hence we learn in *general*, that ⁱ *whatsoever* the LORD pleaseth, *that* HE doth in *Heaven* and in *Earth*, in *the Seas*, and all deep Places. For the whole *natural* Creation, *animate* and *inanimate*, is not only under his *Restraint*, but at his free *Disposal*; so that ^k *Fire* and *Hail*, *Rain*, *Snow* and *Vapour*, *Thunder* and *Lightning*, the most *stormy Winds*, the *raging* of the *Sea*, and what is more, the *Madness* of the *People*, fulfil his *Word*. The *Hearts* of all *Men*, ^l as well as all *Things*, are in his *Hands* to turn them *whithersoever* he will, so that in spite of all human ^m *Devices*, what is the *Counsel* of the LORD, THAT shall stand; for the ⁿ most High ruleth in the *Kingdom* of *Men*, as well as in the *Army* of *Heaven*.

Time indeed would fail me, even to mention the various *Proofs* of this kind, that occur in almost every *Page* of holy *Writ*; so that I shall only hint at such as are most suitable to the present *solemn* Occasion; after first observing, that *War* is one of the main *Hinges*, whereon the *Welfare* of all *States* and *Kingdoms* turns: and is besides, in the *Nature* of the *Thing*, one of the most complicated of human *Affairs*; the *Chances* of it (as they are call'd) being numberless, and the *Changes* in it beyond *Imagination* strange and sudden, so that the most *experienc'd* in the *Art* of it, with all *Advantages* on their *Side*, cannot but *fear* for the *Event*: and consequently, there must be the greatest *Room* for the *secret* Influences, or *open* *Interposals* of *Providence*. *Nations* indeed at *War* do always *appeal* to GOD, as their sole *Judge*; and *refer*, as it were, to HIM the final *Decision* of their *Cause*, to whom alone it can belong, when all *human* *Mediations* prove ineffectual. Accordingly the *inspired* *Writers* assure us, that ^o *Victory* is of the LORD, who ^p *breaketh* the *Bow*, and *knappeth* the *Spear* in *sunder*, and *burneth* the *Chariots* in the *Fire*; making *Wars* to cease in all the *World*. Who ^q when HE *arises* to *Judgment*, *restrains* the *Fierceness* of *Man*, or turns it to his *Praise*.—who *cutteth off* the *Spirit* of *Princes*, and is *terri-*

ⁱ Psal. cxxxv. 6, 7. ^k Ibid. cxlvii, cxlviii, lxxv. 7. Job xxviii. 25, 26. Ch. xxxviii. ^l Psal. xxxiii. 15. Prov. xxi. 1. ^m Ibid. xix. 21. ⁿ Dan. iv. 25, 35. ^o 1 Chron. xxix. 11. Psal. xviii. cxliv. 10. ^p Ibid. xlv. 9. ^q Ibid. lxxvi. 9, 10, 12.

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ble to the Kings of the Earth. It is then with *all* of them, with the most *absolute* Monarchs, or most *resistless* Conquerors, as it was ^r with *Sennacherib* King of *Assyria*; however they may *blaspheme*, *reproach*, or *boast* in Confidence of their own *Power* and *Might*.—It is under his *Permission* or *Providence*, that whatever they project or do, *cometh to pass*, even whilst they *destroy Countries* utterly, or *lay waste fenced Cities* into ruinous *Heaps*; for so soon as they have executed his *just Vengeance*, or *wise Designs*, He will convince them, that the ^s *Battle* is not always to the *Strong*, for that He can ^t *save by few*, as well as *many*.—He can *put his Hook* into their *Nose*, and *his Bridle* into their *Lips*, so as to turn them back by the *Way* wherein they came.—He can *smite* them and the *Multitude* of their *Hosts* by his *Angel*; He can *send his Blast* among them; He can *discomfit* them with the common *Artillery* of *Heaven*, such as *Thunder*, *Hailstones*, and *Coals of Fire*: Or he can make them bear a *Rumour* upon *Earth*, and fill them with such *Panicks*, as are recorded in all *Histories* to have made ^u the *Hearts* of *mighty Men* to be as the *Heart* of a *Woman* in her *Pangs* of *Travail*.—Nay, should He suffer them to *return* to their own *Land* in *Triumph*, it may be only for to meet with *there* a more *ignominious* Death, than in the *Field* of *Battle*. Now from all these *scriptural* Declarations and Instances considered together, it undeniably appears, that the whole *material*, *animal* and *rational* World is under the *special* Direction of *God*, and so conducted by him, as to *fight for him*, if need be; or otherwise to answer in a *natural* and *quiet* Manner all the *Occasions* and *Circumstances* of *free* and *changeable* Men, even in their present State of *Probation*, whether they are *high* or *low*, *rich* or *poor*, *single* or in *Societies*: And that nothing is left to what the *Heathens* call'd *Fortune*, or we the *necessary* Result of *Matter* and *Motion*; but that the *Providence* of *GOD* is over *all his Works* from the *Beginning* to the *End* of them.

Such is, as I apprehend (to conclude my *first* Reflection,) the *Nature* of divine *Providence*, and the *Manner* of its *Actings*.—And tho' *GOD* may, for ought *Man* can know with

^r 2 Kings xix. Isa. xxxviii.
xxxiii. 16.

^s Jer. xlix. 22.

^t Eccles. ix. 11.

^u 1 Sam. xiv. 6. Psal.
Cer-

Certainty, exert the *whole* of his *Wisdom* and *Power* in one *single, original Act*; by which, by his perfect *Fore-knowledge*^v, he may have *constituted* or *predisposed* all things, even the *Determinations* and *Actions* of *free Agents*, in so *wonderful* an *Order*, as that they may, by a regular and beautiful *Series* of *Causes* and *Effects*, succeeding one another from the *Beginning* to the *End* of *Time*, *conspire* to execute all the *Purposes* of his *Wisdom*, *Goodness*, *Justice*, or *Dominion*, as the *Creator* and *Governor* of the *Universe*: and, in so doing, he may not only make a constant *Provision* for the *animal Part* of his *Creatures*, but likewise *reward* with *Good*, or *punish* with *Evil* the *rational* according to their respective *Merits* or *Demerits* towards himself, or one another.—Altho' *this Method* (*prodigious* as it seems) may, I say, be as *easy* to such an *all-perfect* and *incomprehensible Being* as *GOD* is, as the *other*; which makes him to be *continually* exerting his *Providence* in such a *Variety* of *Acts*, as all the foregoing *Occasions* require: And tho' it will also satisfy all *Objections* in favour of *Chance*, or *Fate*, yet because he seems to *intimate* more plainly in his *own Word*, that he does, in *Reality* and *Fact*, interpose in the *Administration* of the *World*; and because it appears to *Reason* to be more for his *Honour*, if not his *Happiness*, not to *sit* on his *Throne* as an idle, careless, or unconcern'd *Spectator*, but to be ever *employed* in displaying his *Perfections*, and executing his own *Laws* and *Government*; therefore I cannot but think it the more probable *Opinion*, that as *GOD* has, confessedly, upon some great *Occasions*^w *made bare* his *holy Arm* in the *Eyes* of all *Nations* by producing such *Alterations* in the *visible Course* of *Nature*, as we call *Miracles*: So he does at other *Times*, so manage all the *Springs* or *Powers* in *material Bodies*, nay, so *determine* by *imperceptible Influences*, or *Motives unaccountable*, the *Minds* of *spiritual Beings*, tho' in a way proper to their *Make*, as to *bring about* whatever his infinite *Wisdom* sees best; and this by a *Power* not *less* in itself, than in the former *Case*, tho' *less discernible*, because he uses them as
Means,

^v See this *Scheme* carry'd on, to the utmost of it, in the *Religion of Nature delineated*, from Pag. 98—105.

^w *Isaiab* lii. 10.

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Means, or rather *Instruments* of his *Power* to do what *pleaseth* him, without apparently *suspending* or *changing* the *natural* and *ordinary* Course of Things, or committing any *Force* upon the *Liberty* of *moral* Agents.—Nay, this is so far from being contrary to true *Philosophy*, under all its *Experiments* and *Improvements*, that as good a *Philosopher* as ever lived was of Opinion,* that *all* those Things which we call *Natural Effects*, are, in Truth, as much the *Operation* of GOD as *Miracles* themselves; for that “All *Second Causes* (excepting *Men* “and *Angels*, which are *free* Agents) are really no *Causes*, “and have no *Efficiency* at all, but are *mere Instruments*, by “which GOD perpetually acts, and is himself the constant “(if not *only*) Agent in what we call the *Course* of *Nature*,” Or, in other Words, that all the *active* Principles and Powers in *material Bodies*, ought, if *solved* truly, to be *resolv’d* at last into that *divine Energy* by which all Things move and have their *Being*, which we call *Providence*. — But it is now high time for me to proceed to a

2. *Second Reflection*, which is this, that notwithstanding all that MEN can do is *vain*, without the *Blessing* and *Help* of GOD; yet they ought not to *fit still* and *do nothing* for themselves, upon any *Presumption* or *Pretence* that GOD’s *Providence* and *Grace* will be alone *sufficient* for them. For since, as I have already observ’d, all *natural* Powers, whether in the *material* or *immaterial* World, are, for the most part, the *Means* and *Instruments* which *Providence* makes use of: And as all the *mechanical* Parts of GOD’s Creation never fail in their *Obedience* to his standing *Laws*; so likewise it must be the *Part* and *Duty* of all *intelligent* Beings to exert their *Sagacity*, *Reason* and *Liberty*, with every other *Power* or *Gift* they receive from *him*, and which would otherwise be *useless* Talents, in *working together* with *Him*, not only for their own temporal

* The Person I here refer to is the late incomparable Dr. *Clarke*, in his *Sermons*, Vol. I. p. 290. and Vol. VI. p. 373—377. and how much indebted I am upon this Subject to him, my Reader will see, if he will take the Pains, or rather Pleasure to consult my References; as also to the judicious Mr. *Jackson’s* Tract on *Providence*, in answer to Mr. *Thomas Chubb’s* new and strange Notions.

temporal and spiritual Good, but also in carrying on what appears to them to be the *general* Design and Scheme of his *Providence* in the World: Or, in other Words, Men must endeavour to *do his Will on Earth, as it is done in Heaven* by *Angels*, who are nothing better than his *ministring Spirits* of an higher Rank.—Hence it follows, that we must, in every Case, and on every Occasion, *do all we can* to compass for *ourselves* whatever we want, and ask, and hope from *God*, before we can have any Reason to expect his *Aid* or *Blessing*.—We must then first of all be sure that what we intend be *wise* and *good*; and that we never engage in any Undertaking, but what we are persuaded in our Consciences is *just* and *righteous*, according to his *Will*, and *well-pleasing* in his *Sight*; for otherwise we shall bring down from Heaven a *Curse*, and not a *Blessing* on ourselves.—We must, besides, take all the Care, use all the Diligence, and follow the Courses, that Reason, Prudence, Observation, and Experience shall suggest, as *fit-test* to attain the *End* we aim at; and then leave the *Issue* of them in the *Hand* of GOD. For Instance, if the Preservation of our *Life* and *Health* be the Object of our Prayers and Desires, we ourselves must not be wanting in providing such *Food* and *Cloathing*, together with wholesome Exercise, as are *convenient* for us, and are made by GOD the natural Means of preserving both.—Thus likewise, tho' we beg of our *Heavenly Father*, (as we ought to do, from a Sense of our Relation to, and Dependence on him) our *daily Bread*; yet nothing but Presumption can embolden us to expect it from him, if so be we will not, when we may, plough, and sow, and till the Ground, and reap the Fruits of it; or which is much the same, if we will not take all necessary pains to get a *Livelihood* in the several Stations and Callings wherein his *Providence* shall place us: For if *Man* will not, as in *Duty* bound, *go forth every Morning* to his *Work*, and to his *Labour*, until the *Evening*, he can have no Reason to depend on GOD for the *Blessing* of his *daily Food*. It would indeed be *Madness* for us to *hope*, that when we ask any good Things we want, that
GOD

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GOD should bestow them on us *miraculously*, without the Employment of those *Faculties* and *Powers*, both of Mind and Body, that he hath already given us on purpose to provide them.—This is indeed to *hope* against *Nature* and against *Reason*; and is not to be excused by any Reverence we may pretend to GOD, or Reliance on his *Power*; because our Hope in him ought, in the *general*, to be directed by the ordinary and establish'd Methods of his *providential* Actings. We therefore should *hope* no more, than that after we have exerted the utmost of our Abilities, and *done* what we *ought* to do, with all *our might*, he will give them to our Vigilance, Diligence, and Industry, when sanctified and made acceptable to him by our Prayers. For so it is, that his giving us Abilities, and then blessing us in using them aright, is, in the ordinary Course of *Providence*, the Means whereby GOD bestows his greatest *Benefits* upon us.

Thus in the Case of *War*; It must be just and unavoidable, after trying all amicable Measures; it must be the dernier Resort of Self-defense, or doing ourselves right: nor must we ever begin it without taking all necessary Precautions, or, as our *Saviour* advises², without considering well our own, and our Enemies Strength, together with all its Evils, Hazards, and Contingences; lest if engaging too rashly or unadvisedly we be overcome by a superior Power.—We shall then, if we are able, make all necessary Armaments, both by Sea and Land, to carry it on with Vigour: and put them into the Hands of Officers, the most eminent we have for their Circumspection, their Skill, their Courage, and Fidelity; expecting them to do what can be done with such Power at their Command, and such Abilities to use it.—In short, we must so *order* every thing that relates to *War*, as to secure to ourselves all *human* Probability of Success.—But of this little need be said; Men are seldom wanting to themselves in these respects; they are rather apt to *glory* and *trust* too much in their own *Wisdom* and *Might*; and the more they have of *both*, the greater is their Danger of profanely thinking, as
Men

² Luke xiv. 31.

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men of no Religion do, either that all things come by Chance, or proceed from such a Necessity in *second* Causes, as excludes all Efficiency in the *first*; by which Means *Victory* evermore inclines to the *Multitude* of an *Host*, if equal to the *few* in their Courage and Discipline; so that they never look up to GOD, implore his Aid and Favour, or rely for Success upon his *Providence*; by which all *second* Causes move, thro' which alone we can do *great Acts*; and without which the best concerted Measures, and the most powerful Armament, under the ablest Officers, may be defeated.—Without *Whom* indeed, *vain* is all the *Help*, and *weak* is all the *Power* of MAN; for HE himself hath said by his Prophet *Jeremiah*^a, *CURSED be the Man that trusteth in Man; and maketh Flesh his Arm, and whose Heart departeth from the LORD*, so as not to^b acknowledge him in all his Ways. Whereas, *BLESSED is the Man, O LORD, GOD of Hosts, who putteth his Trust in THEE*, at all Times, and in all Things; but more especially in the Time of *War*, and the Day of *Battle*, wherein there can be no *Safety* or *Victory* without *THEE*. My

3. *Third* and *last* Reflection therefore shall concern the Means whereby we may secure to ourselves the *Protection*, the *Blessing*, and *Help* of GOD, in all our Designs and Undertakings; and particularly how we may know, whether HE will go forth with our *Hosts*, fight our *Battles*, and tread down our *Enemies*. We cannot, it is certain, have so full an Assurance of Success, as *David* had, in the *Psalms* before us, by an express Promise, or by an Oracle from GOD: nor as the whole Nation of the *Jews* had from *peculiar* Covenants in their Law, regarding *temporal* Blessings of all sorts. But yet, as all Men have the *same* LORD for their GOD, and are under the common *Providence* and Government of the *same* wise and powerful *Creator* and *Preserver*, who^c is good to all, and^d the *Hope* of all the Ends of the *Earth*: And as *WE Christians* are equally in *Covenant* with him,^e which is *established* on *better Promises*, thro' the *Mediation* of his Son *JESUS CHRIST*;

C

and

^a Jer. xvii. 5, 7.
Prov. xxx. 31.

Prov. iii. 5, 6.

^c Psalm cxlv. 9.

Psalm xxxvii. 3.

^d lxxv. 5.

lxxiv. 13.

^e Heb. viii. 6.

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and as *He* has in express Words declared, that *our Father, which is in Heaven, will give good Things to them that ask him*; as also by his *Apostle St. Paul*,^h that *Christian Godliness is profitable unto all things, having the Promise of the Life that now is, and of that which is to come*: So *WE* may, thro' his *Intercession* accompanying our own *Prayers*, (which he requires, as a previous Duty from us,) *hope for, and expect* whatever *temporal Blessings* we truly stand in need of: and which it is fit for *GOD* to give us under a wise and righteous *Distribution* of his Favours to all *other* his People, as well as to *ourselves*; who should always acquiesce in such a *Distribution*, assuredly *knowing*, that he will grant to our *Endeavours* and *Petitions*, what may, every thing consider'd, be most *Expedient* for us: and that *all things*, whether adverse or prosperous, will ⁱ *work together for good to them that love, serve, and put their trust in him*.—But then we must remember, that before we ought to *ask*, or can *hope* to *receive* any good Things in this *World*, We must ^k *first seek the Kingdom of God, and his Righteousness*, for it is to *Godliness* only that these *Promises* are made: and therefore besides a bare publick and religious *Profession* of our dependance upon God, besides *supplicating* his *Goodness*, and *adoring* his *Providence*, and *Power*; we must likewise shew forth the sincere and practical Influence of such our *Professions, Prayers, and Adorations*, by *walking in all his Laws and Ordinances blameless*, through the Course of a pious and virtuous Life; which is one and the same thing, as to promote his *Kingdom and Glory* in the World. For by *Transgressions*, and *Disobedience* to his *Will*, we shall forfeit his Favour, and provoke his Wrath: nor is there any *possible Way* to escape the *one*, or recover the *other*, but *that* of true Repentance, which, over and above a ^m *godly Sorrow*, consists in *bringing forth Fruits, and doing Works meet for Repentance*; that is, in ⁿ *breaking off* our *Sins* by Habits of
Righteousness,

^g Mat. vii. 12.

^h Luke i. 6.

ⁱ Dan. iv. 27.

^j 1 Tim. iv. 8.

^k Mat. iii. 8.

^l Rom. viii. 28.

^m Acts xxvi. 20.

ⁿ Mat. vi. 33.

^o 2 Cor. vii. 9, 10.

Righteousness, and our *Iniquities* by *Restitution*, and *shewing* greater *Mercy* to the *Poor*; never forgetting to *have* above all *Things* that fervent *Charity*, or *Christian Love* among our *selves*, which will cover a *Multitude* of *Sins*: or in the *Words* of our *Litany*, that *Spirit* of *Unity*, *Peace* and *Concord*, without which every *House*, *City*, or *Kingdom* must be brought to *Ruin*, and *Desolation*.

Thus qualified WE have all the Reason in the World, to beg of GOD as his *Creatures*, (tho' always in humble *Submission* to his *Wisdom*) whatever *temporal* Blessings we want to the *Relief* of our *Necessities*, or to the *Advancement* of our *Prosperity*, publick, or private.—Thus qualified WE may as *Christians*, thro' that *great Love*, wherewith he hath loved us in his Son *Christ Jesus*, come *boldly* unto the *Throne* of *Grace*, in *sure* and *certain* Hope of his *Favour* and *Goodness* towards us in every Thing, that we *ask* according to his *Will*: or that is in itself *reasonable*, and *fit* for him to give, or for us to receive, even in *this* World.—Nay, thus qualified we may enter into *Judgment* with him, and *plead* our *Cause* before him, even when he visits us with so *fore* a *Judgment* as that of *War*; nothing doubting, but that he will be a *very present* Help to us in this *Trouble*, (however those who bear us evil Will may *rage*, or *Kingdoms* be *moved* against our *Sion*) by *going forth* with our *Hosts*, and enabling us to do *great Acts*, until we have *trode down* our *Enemies*.—Thus much for the *Reflections*, that arise from the *Doctrine* and *History* of my Text, wherein, I fear, I have been too long; but must still crave your *Patience*, whilst I bring them under my

II. *Second general Head* home to *ourselves* by a suitable Application, at a *Conjuncture* of Affairs, the most critical and important to our Country.—We are already enter'd into a *War*, which the *whole* Nation thought both *just* and *necessary*, nay, *unavoidable*; unless after *Indignities* no less affronting to the

C 2

KING,

° Mat. xii. 25.

° Eph. ii. 4.

° Heb. iv. 16.

° Ezek. xiv. 21.

‡ Psal. xli. 1, 7.

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KING, than inhuman towards his *Subjects*, unless after *Injuries* repeated beyond all *Patience*, and a notorious *Violation* of the most *solemn* Leagues and Contracts, we would have tamely given up to our Enemies, for a *Prey*, our undoubted *Right* to a *free* Navigation and Commerce to, and from our own Dominions in every Part of the World; which is the *Life* and *Glory* of this Island.—Such is the *real* Cause of our present *War*; and there needs no better to justify us in the Sight of GOD or *Man*.—And for the carrying it on with the utmost *Vigour*, *Those*, who are in *Authority*, have, with our own Consent in *Parliament*, rais'd such Forces, both by Sea and Land; and have made such *effectual* Provision for their Support: and have likewise put them into such Hands, as will in all *human* Probability be able, not to *extend* our Empire to *enlarge* our Dominions, or to *confound* the whole World with our Ambition; but *only* (which is all we aim at) to do ourselves *Justice*, by making the *Court* of *Spain* repent and repair the Wrongs they have done us, and secure us for the future against the like.—Nor is this *all*, for they well *knowing*,^t that the MOST HIGH ruleth in the *Kingdom* of *Men*: and being humbly sensible, how *vain* all the *Help* is, that they can give us, and that all their *Instruments* of *War* are but *weak* (unless GOD be pleased to *go forth* with our *Hosts*, and to *fight* our *Battles*) have likewise, as in Duty to him bound, called the *whole* People of this Land *together* in their *several* Religious Assemblies, that they may in the most solemn, devout, and fervent Manner send up their united *Supplications*, *Prayers*, and *Intercessions* for the *divine* Blessing and Assistance on the Counsels and Arms of his *Majesty*.—The Question then is, upon what *Grounds* may we build our Hopes of this Blessing and Assistance? Or in other Terms, what have we been *doing* to engage GOD to be on *our Side*: or rather, what have we not *done* to provoke him to be *against* us?—May WE not *presume* to have him on *our Side* from the *Justice* of our Cause: or from his own *accustom'd* Goodness towards us by the clearest Interpositions of his *Providence* in the many Days of our past Distresses? May WE

^t Dan. iv. 25.

^t 1 Tim. ii. 1.

not,

not, ^w when we call to Remembrance his tender Mercies, and his loving Kindnesses, which have been ever of Old to Us, presume on them, that he hath not cast us off, nor will scatter us before our Enemies: that HE will still be our GOD, and go forth with our Fleets and Armies, in a Manner not less glorious and surprising, than in the very last War we had; wherein WE did thro' HIM great Things in Deed; wherein WE saw Conquest upon Conquest, and Victory upon Victory: and in few Words, such a Torrent of marvellous Success in every Respect, and for many Years together, as can scarce be parallel'd in our own or foreign Histories.—We may indeed thus presume, but alas! it is all a vain and dangerous Presumption, unless upon a Review of our religious and moral Conduct since, we can find good Reason to hope, that it hath been such, as is in some Degree suitable to such extraordinary Obligations, and well-pleasing in the Sight of GOD; for otherwise we ought to apprehend, that HE may now be going to take Vengeance on us, by what David^x (after the Sin of numbring and trusting in his Forces) thought a sorer Punishment, than a Famine, or a Pestilence; I mean, that of flying before our Enemies: and the sorer it must be, the more contemptible they seem to us. Whereas, if they have the ^y Power of his Might (with ^zwhom it is nothing to help, whether with many, or with them, that have no Power) they may out of Weakness become so strong, as to prevail against us, (even tho' all the Chances of War be for us) and to be at last more dreaded by us, than is now the most powerful and threatening Nation, which GOD can stir up to join with them; even whilst he may leave us destitute of those mighty Alliances, wherewith HE strengthen'd us heretofore.

It must then, my Brethren, concern us as much, nay more, than this War can concern us, to review, and if need be, to amend our religious and moral Conduct, that we may be prepar'd to meet our GOD^a either in his Judgments or his Mercies; remembering always, that the best Cause, or the most
righteous

^w Psal. xxv. 6.
xiv. 11.

^x 2 Sam. xxiv.
^a Amos iv. 12.

^y Ephes. vi. 10.

^z 2 Chron.

righteous War may justly miscarry, by way of *Punishment*, in ungodly, and wicked Hands: And that our own *Sins* may be the Occasion of those *Hopes* failing us, which God himself has been pleased to give us by his *Word*, or his former *Blessings*.—As to *Religion*, tho' all our Safety and Happiness, both temporal and eternal, do depend upon God alone; yet have there not been notorious, and various Attempts to dispute, as well as laugh both *natural* and *revealed* out of the Land.—Or if that cannot be, because *Civil* Government can never have any true or lasting Foundation but in *Religion*, as *Atheists* confess by supposing it to be an Invention of the most refined Policy; Why then it seems to be thought enough, to preserve any *Form*, tho' the *Power* of it be lost.—And indeed in Times that were very bad, *Religion* was still a Name of so decent a Sound, that a Man would have been thought a *Fool*, or a *Miscreant*, who should have dar'd openly to attack it.—Whereas now a Days it is too common to throw off the very Appearances of Piety and Virtue, not only as Things quite out of Fashion, but as Marks of a wrong Judgment, a weak Mind, or a base Slavishness in our Thoughts and Actions.—Not that I would be thought to give any Countenance to *Hypocrisy*, even tho' the Question be only this, whether it be not the least *Evil*, and in Point of Policy preferable to open *Atheism*, *Irreligion*, and *Profaneness*.—For I must own, that it will profit us *nothing* in the next World, and very *little* in this, to make *Profession*, or to have the *Form* of the best *Religion*; whilst in Reality we have no *Religion* at all; or what is the same, do not shew the *Power* of it either in our *publick* or *private* Life.—And is not the *Decay*, of that true *Piety*, and rational *Virtue*, which were once the *Strength* and *Glory* of our Nation, most visible among all Orders and Degrees of Men, even among those who are not yet ashamed to boast, and glory in the *Gospel* of CHRIST, as by Law *establish'd* in the Church of England? Are not both in Danger of being lost by our not ^b *assembling ourselves together* for religious Offices; or rather, by a *Profanation* of
 GOD's

^b Heb. x. 25.

GOD's *Sabbaths*, a *Contempt* of his *Word*, and a *forsaking* of his *Ordinances*; to avoid which, many well-meaning Persons are running into the two dangerous Extremes of *Superstition*, and *Enthusiasm*? Nay, have not the very best of us been too *lukewarm* in the Zeal we have shewn for our *Religion*; too indifferent, and unconcern'd for the *Worship* of GOD, and the *Observance* of his *Laws*?—But it is, I fear, a fruitless Thing for me to enquire after a *primitive* Perfection in *Christian Righteousness* in this Age; but where is that *Truth* and *Honesty*, that publick and private *Virtue*, that common *Morality*, and natural *Religion*, (which is the *Building*) that *Free-Thinkers*, and moral *Philosophers*, ^c (transforming themselves into Angels of Light) have long flatter'd us with raising out of the Ruins of *Christianity*: or after they have (to use their own *Metaphor*) ^d removed away the *Rubbish* of it?—But the Scene of so deceitful a Prospect is already changed: and they have given us in its Stead an universal *Corruption* of *Manners*, wherein, I doubt, we have exceeded in many *Inventions* the Sins of the *Jews*, and the Vices of the *Heathens*.—So far indeed have their Schemes been from promoting, what they promised, the *Happiness* of human Societies in this World; that by ^e rejecting the *Counsel* of GOD against themselves in the *Gospel* of his Son, by discarding those *Means* of *Grace* he offers: and by loosening those *supernatural* Restraints, which HE in great *Wisdom* hath therein laid upon the Passions, Appetites, and Lusts of *sinful* Men, (^f whose *Conversation* ought to be in *Heaven*) they have open'd the Way to all manner of *Licentiousness*: and to such a Complication of moral Distempers, as must in the Course of *Nature*, (unless proper and speedy Remedies be used) destroy our *Body Politick*; even tho' GOD should not visit us for these Things with positive *Judgments* from *Heaven*, in order to be avenged of a *Nation*, that has not only ^h done *Despise* unto the *Spirit* of his *Grace*, and to the *Blessings* of his *Providence*, but is almost come to this Pass, as that We will not have the Go-

vernor

^c 2 Cor. xi. 14.^f Phil. iii. 20.^d *Christianity as old, &c.* p. 421.^g Jer. v. 29.^h Heb. x. 29.^e Luke vii. 30.

vernor of the *World*ⁱ to reign over us, nor obey his *Laws*.—For had we not, ^k like *Jeshurun*, waxed fat and kicked, and did we not *lightly* esteem the *Rock* of our *Salvation*, who has preserv'd us so long beyond most Nations from *Famine*, *Pestilence*, and the *Sword*.—Were not this, I say, the *Case*; it would not have been possible for us to have been so over-run, as we are, with *Irreligion*, *Intemperance*, *Debauchery*, and every other *Vice*, that can spring up out of an *abused* *Liberty*, *Peace*, and *Prosperity*, together with that *Plenty* of every *Thing*, wherewith we have abounded thro' *fruitful* *Seasons*, and a most *extensive* *Commerce*.—To these we owe a vast *Increase* of *Wealth*,—but to what *Purposes* has it served? have we not been ^l *consuming* it on our *Lusts*, either by ^m *going* into *far* *Countries*, and *exporting* our *Substance* thither to waste it with *riotous* *Living*: or else *importing* into our *own*, by establish'd *Factors* and *Agents*, not only such *Follies*, *Fashions* or *Pleasures*, as are *Snares* unto us; but even all *foreign* *Vices*, every *Thing*, that is bad in *Principle* or *Præctice*, every *Thing* in *Meats* and *Drinks*, in ⁿ *Musick*, *Song*, or *Dance*, that can add *Fuel* to those *Fires*, which have too nearly *destroyed* all *Religion* and *Virtue* among us, both *publick* and *private*, together with the true, antient *British* *Spirit*, a *Love* for our *KING* and *Country*.

I am not sensible, that I have in this *black* *Account* aggravated the *national* *Guilt*.—The *Matter* is but too *plain*, and needs no *Art* to *aggravate* it!—And if I have not; every one, who thinks at all, must think it so *heinous*, and *provoking* to a *GOD*, who is ^o of *purser* *Eyes*, than to *behold* *Iniquity*, or finally to let it go *unpunish'd*, that We may well *dread* his *Justice*, rather than *hope* for *Favours* and *Blessings* from his *Goodness*, (^p the *Riches* whereof we have so long *despised* and *abus'd*) until we have not only ^q *turn'd* to him with due *Reverence* in *Fasting* and *Prayer*, or with *contrite* *Hearts* and *holy* *Purposes*; but have likewise formed thereupon the strongest and sincerest *Resolutions* to *amend* every one the *Evil* of his

ⁱ Luke xix. 27.^k Deut. xxxii. 15.^l Jam. iv. 3.^m Luke xv.

13.

ⁿ Josh. xxiii. 13.^o Hab. i. 13. Jer. xlix. 12.^p Rom. ii. 4.^q Joel ii. 12.

his *Doings*, in order to sanctify the whole; and then by the Grace of GOD ^r to *serve* him in Christian *Holiness* and *Righteousness* all the *Days* of our *Lives*.—Nor is this *all*,—for after having done our Duty to GOD, we must *render* due Obedience, and Honour to the KING, and to *all*, that are in *Authority* under him, acting in Concert with them for the *publick Good*, after laying aside all unreasonable *Divisions*, all personal *Emulations*, *Strifes*, and *Hatred*, all ill-grounded *Suspensions* of one another, all intestine *Heats* and *Animosities*; nay, all *Variance* between *Court* and *Country*, (whose *Interests* are in Truth but *one*) so that the *Zeal* of all *Parties* among us may spend itself in *Reality*, as it ever does in *Pretence*, in promoting the *true* and *lasting* Welfare of this Nation, both at *Home* and *Abroad*. For nothing can be more certain, than that ^s every *Kingdom* divided *against itself* (even as *ours* has been often ^t *moved* and *shook* thereby) can never *stand* against *Foreign Foes*: and that so long as ^v *Ephraim* shall envy *Juda*, and *Juda* shall vex *Ephraim*, we can never *fly* with Success upon our *Adversaries* towards the *West*, and much less *spoil* them of the *East*, should they (as they threaten) *join together*.

—We shall rather thus become an easier Prey to the *common Enemy*, who only *seeketh*, whom he may *devour*.—But tho' I thus speak, I cannot but preface better Things in this Respect: and that, if the same *good Spirit* of *Harmony*, *Unity* and *Concord*, which have appear'd both in *declaring* and *prosecuting* this *War*, go on with us to the *End* of it, we may soon hope to see that *end* (if GOD be but *with us*) in restoring such a *Peace*, as may perpetuate the *Safety*, the *Prosperity*, and the *Glory* of our *King* and *Country*.

However, My *Brethren*, till we are thus *good*, thus *wise*, and thus *united*; Let us humbly *implore* our GOD (if not for our *own* Sake, yet for the Sake of our *Posterity*, our *Country* and our *Religion*) that we may still *enjoy* all the *Means* of his *Grace*, and the *Blessings* of his *Providence*, tho' *We* ourselves *deserve* them *not*.—Let us with the *Faith*, the *Piety*, and *Fervour* of ABRAHAM *intreat* him, who is

D

Long-

^r Luke i. 75.

^s Mat. xii. 25.

^t Psal. lx. 2.

^v Isa. xi. 13, 14.

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^w Long-suffering and plenteous in Goodness; who would have
^x spared even Sodom for the Sake of ten righteous Persons:
 and who often gives Success to the good Designs of an unre-
 form'd, and unrepenting People; when they work his Right-
 teousness, and promote his wise and good Government of the
 World.—Let us, I say, intreat and importune him with our
 most fervent and united Prayers, not only to avert those hea-
 vy Judgments, we most justly deserve, but likewise to ^y
 watch over us for Good with the Eyes of his Providence;
 so as to ^z heal our Sores, and to repair our Breaches: and
 at this alarming and important Crisis to go forth with our
 Fleets and Hosts; for if HE, who is the only ^a Giver of all
 Victory, be against Us, Our Enemies will recollect with
 Pleasure, even after a most fatal Experience, that in vain
 is our Confidence, either in the Help of foreign Princes, or in
 a most invincible Armada of our own; when once We come
 to fight with him, whom ^b the Winds and the Seas, with all
 the Powers in Heaven, and Earth obey.

Do thou therefore, O LORD GOD of Heaven and Earth,
 go on ^c to strengthen, and perfect those Things, which thou hast
 wrought for us for Ages past by marvellous Deliverances at
 Home, and Victories Abroad.—Be thou still our mighty Pro-
 tector and Preserver from all our Enemies, that so thou may-
 est ^d establish us an holy People to thyself, and that all the Peo-
 ple of the Earth may see that WE are called by thy Name,
 and be afraid of us; and that this Nation, under a due Sense
 of all thy Mercies, may keep thy Commandments, walk in thy
 Ways, and be ^e shewing forth thy Worship, thy Praise, thy
 Glory, thy Might, and marvellous Acts from Generation to
 Generation unto the End of the World.

^w Psal. lxxxvi. 15.

^z Isa. lviii. 12.

^c Psal. lxviii. 28.

^x Gen. xviii. 22.

^a Psal. cxviii. 8. cxvi. 3, 5.

^d Deut. xxviii. 9, 10.

^y Jer. xlv. 27.

^z Psal. lx.

^b Mat. viii. 27.

^e Psal. cxlv. 5.

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